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John E. Zercher

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Evangelical VISITOR

November 3, 1969



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STEWARDSHIP SUNDAY — November 9

EDITORIAL

The Joy of Cooking on a Wood Stove

Quite likely I already have lost half of my audience. My feminine readers may well ask, "What does he know about cooking on a wood-fired stove?" I know a little. I carried many an armload of wood to fire my mother's stove. I dipped hot water from the reservoir and I warmed myself at the open oven. But when it comes to cooking my answer would have to be, "I know very little."

But let me tell you a story.

It was only a few years ago that Mrs. Glenn Frey related an experience she had while on deputation. She and Glenn were in Kansas being entertained in a Kansas home of more than average means. In the course of the visit Mrs. Frey joined the wife of the home in her kitchen. There she found her cooking on a wood-fired stove.

The hostess was somewhat self-conscious of this outdated kitchen appliance. So she explained: "We intended to purchase a new stove this year and had laid some money aside for it. But just about the time we were ready to buy one an urgent call for funds came from the Missions' Office. So we sent our money there instead and decided the old stove would do another year."

Sometime after hearing this story I related the incident to a Sunday morning audience and then asked the question: "Do you know the joy that comes from cooking on a wood stove?" And I noticed in the audience a lady who responded to that question with a radiant expression. And then I recalled that in this home, above average in means and culture, and noted for generous giving to the program of the church, there was still a wood-fired cook stove.

Now should anyone think that this is a joy reserved for the fairer sex let me tell you about a car and the joy that results from driving an old one.

I was in California for the General Conference and it was there I saw the car. I saw it first handed. I rode in it. It had seen better days and it was one of the economy makes to begin with. In the back seat there was a supply of used clothing. The glove compartment contained medical supplies. The owners of the car—Carl and Marilyn Wolgemuth—were giving their service among the migrant laborers of central California. And I venture that they knew a joy in driving this old car that few car owners know anything about.

Perhaps it was the contrast between this car and another one that I had seen only a few months previously that has caused it to be so imprinted upon my memory.

The other car was big and new and shiny. It was a late model of an expensive make. The owner was a pious

Christian. He was also a witnessing one. Religious stickers adorned the bumper. But I seriously question if this unknown owner knew anything of the joy experienced by the owners of the California car.

Now I am not against progress and comfort. I hope that none of my feminine readers needs to cook on a wood-fired stove (although I know some do). I trust that my readers all own cars that take them there and back without undue question and expense. But it is still true that there is a joy that comes in doing without for the sake of Christ and His work that is not found in first looking after ourselves.

There is a Christian style of life that is distinct from the non-Christian. It is more than ethical and moral conduct. It is more than observing the rituals of the church whether high church or low. One of the characteristics of this life is joy. It is a joy found in what we have received by grace and through the indwelling Spirit. It is also a result of an attitude towards life and how we live it. There is a joy in giving rather than keeping. There is a joy in losing that is never found in saving.

This style of life is as well determined by the degree of our Christian compassion and the world's need. What evidence is there in our style of life that we really care?

Could it be that the widow's rule of stewardship has something to say? Put simply it is this: Christian stewardship is not measured by how much we give but by how much we keep. We are easily impressed with the amount given. Jesus was impressed by how much was left. He immortalized the unknown widow because she gave out of her poverty, her very necessity—"All the living that she had."

I wonder so much why the widow was so liberal in her giving. And of all who gave their gifts that day I wonder who experienced the greatest joy. z

—Special Announcement—

Beginning with January 1970 the **EVANGELICAL VISITOR** will be printed offset permitting much better reproduction of photographs and more attractive layout of the paper. This is a more costly method of printing for us. Rather than increase the subscription rate we will issue the **VISITOR** semi-monthly (24 issues) instead of bi-weekly (26 issues). Date of issue will be the 15th and the last day in the month.

We believe this new method of printing the paper will be a welcomed improvement by our readership. A more enjoyable paper to receive. One you will be proud to share.

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Will the Church Survive Prosperity?

Alvin C. Burkholder

Is the Church pressuring her members to give beyond their ability? Is the budget adopted by General Conference realistic? Is our budget commitment above the tithe of the church membership? These and other related questions have been asked in sincerity.

Based on a spot survey of Brethren in Christ congregations in each conference region, it is the writer's opinion that our giving is between six and seven per cent of the total membership income. This leaves at least three per cent or approximately \$600,000 of potential income, based on total giving of the church's \$2,500,000. In making the above deduction, we have used standard practices for determining potential income of a church, using membership income average for the area in which the congregation is located. We do not claim undue accuracy, but at least the survey points to the fact we are not over extending ourselves in giving and there is a large potential of money available.

Our church is living in the affluency of our day. Prosperity is abounding. Incomes in the professional and business world and the wages of the factory and office workers are producing larger pay checks than ever before in our history. It is our conviction the church should be concerned about the use of these large sums of money and give teaching relating to buying, credit, sharing and giving.

A Wisconsin University Research study was made of four Roman Catholic and four Protestant parishes in co-operation with all charity organizations in a community of 100,000 persons. This study revealed that: the percentage of income given to the church declined as income increased.

This particular study analyzed the giving habits of families in terms of spendable income after paying the federal income tax. Where spendable income was below \$5,000, family giving to the church averaged 3.4 per cent of income. Where the spendable income was between \$5,000 and \$10,000, families gave 1.9 per cent. Where spendable income was between \$10,000 and \$20,000 they gave 1.4 per cent.

This survey tells a story. If the church is to survive this period of prosperity, we will need to teach and practice proportionate giving. "As God hath prospered him." I Corinthians 16:1-2.

Unprecedented prosperity does not naturally breed a vital church, but unprecedented prosperity does breed unprecedented Christian responsibilities. Abundant human resources and capital are evident in nearly every local congregation. Survey the parking lot, visit the homes, look at the wardrobes, note money spent for travel, vacation, recreation and luxury items. Without question when economic realities are faced we can say we are a materially

blessed people. Thus we are able to earn more than enough to supply the basic needs of our families. One economist reports that our American rate of economic growth gives most Americans an annual increase which totals more than the total annual income of all other persons in the world.

Local church and General Conference agency budgets are steadily increasing, but not at the rate equal to our national economic progress. At present we are conscious of tightening our purse strings and the national trend is a leveling off of contributions to the work of the Lord. These days call for due recognition of our responsibility of proper management of money, so we can fulfill the obligations of the Scripture, "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." II Corinthians 9:7

We are constantly asked to give more and more and it is important that we become wise stewards of our giving. This calls for careful and prayerful stewardship of our possessions. This is not easy in the midst of prosperity.

Scripture warns that "the love of money is the root of all evil" I Timothy 6:10; it equates covetousness with idolatry, Colossians 3:5; it often reminds us that money and riches are fleeting and perishable; it tells that one cannot serve God and mammon, Luke 16:13; it points out that "a man's life does not consist in the abundance of his possessions" Luke 12:15; and it shows how devotion to the kingdom cancels out anxiety over material needs, Matthew 6:24-25.

Yet, we as Christians accept the Bible teaching that material blessings are a part of God's goodness to us and that we should use them to the glory of God. The Scriptures call to our attention, "You should remember the Lord your God, for it is He who gives you power to get wealth." Deut. 8:18. We note in many of Jesus' parables how He dealt with economic relationships, adding to them a spiritual dimension. Fat cattle, fertile fields, land flowing with milk and honey, strength to labor and pleasure in fruits of labor, healthy and happy households united in loyalty to God and service to our fellowmen, investing and using the earnings on investments, wealthy men using their treasures to better the lives of others—these, too, are clearly portrayed in the Word of God.

Stewardship becomes meaningful and is the term used to describe our attitude and practice as Christians in an affluent society. This involves our use of time, abilities, and material possessions. These are all trusts from God to be used for the advancement of His cause and benefit of mankind. Stewardship becomes our response to Christ's redeeming love, ever seeking direction of the Holy Spirit to fulfill our responsibility as a manager accountable to God for all we possess.

Whether the Christian spends for necessities, comforts, taxes, or gifts to charity or church, or whether he saves for "emergency" or invests in business, he feels his re-

Rev. Burkholder is the denomination's Director of Stewardship and also Chairman of the Stewardship Commission, NAE.

sponsibility to use each dollar wisely and in so doing expresses his love for the Lord, his family, his fellowmen, and himself. How he uses his time and money becomes an expression of himself, his personality, his scale of values, his purpose in life, his commitment to Christ and the church.

Returning to our subject, "Will the Church Survive Prosperity?" Yes, if we as Christians see ourselves as God's

stewards. Our money will not be a power for evil but for good. We will need to manage our money as Christians! It is reported that Peter Marshall once said that a person who does not manage his money as God intended is a sick person! We do have an obligation to meet our local, national and overseas commitments and we can in these days of prosperity. "He which soweth bountifully shall reap also bountifully." II Corinthians 9:6.

What the World Needs Now Is Love

James E. Johnson

In spite of all the talk about love, very few people understand what it really is. To some, love is nothing more than a feeling or an emotion which they experience toward another person or object in their environment.

Others mistake love for physical attraction. People talk of "falling in love" and "falling out of love" as though love can be turned on and off at will.

My experience in marriage and family counseling indicates that most people, including Christians, have not grasped the true meaning of love. We need to look at what the Bible says about this concept, and apply its teaching to our lives, if we desire peace and harmony both in our families and in our relationships with people outside our homes.

The apostle Paul wrote a letter to the Corinthians which gives a beautiful description of love. In I Corinthians, chapter 13, verses 4-7, he identifies the following characteristics:

I

Love is patient, long-suffering and kind. What a need there is for this type of love in our lives and homes today. How quick people are to lose their temper with one another, or to find fault with someone. Love that is patient and long-suffering looks beyond a person's faults, and loves in spite of shortcomings and failures. That's the way God loves us, and that's the way we love others when His love is in our hearts.

II

Love is unselfish. Selfishness is probably the greatest enemy of happy homes and satisfactory relationships with other people. Basically, people are much more likely to think of themselves and their own welfare than of others. Self-denial, however, is the very essence of love. This was the nature of love expressed by Christ when He said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Christ laid down His life for us. If we are true Christians we will lay down our lives for others by placing their needs and desires above our own.

III

Love is humble and does not demand attention. Human nature loves to get attention. The ego or "I" part of

us is constantly reaching out for assurance from others that we are worthwhile. However, the person who has received the nature of Christ is able to give attention and affection without demanding that this be returned. People who love in this manner usually find that their own needs are met, too—as it is easy for others to return love to such individuals.

IV

Love is optimistic. It is generally easy to discover the faults of other people. It takes a person of quality to find the good points. We are living in a critical age. Many married people that I have worked with can find seemingly endless lists of things that are wrong with their partners, but can find very few things that are positively good. There is a negative spirit. It leads to defeat. What we need is less criticism and more love in our lives, our homes, and all our relationships. The individual who exercises Christian love looks for and brings out the good in other people by focusing on the positive rather than the negative.

V

Love is everlasting and never fails. This precludes falling in and out of love indiscriminately, and puts teeth in the marriage vows "until death do us part." Many marriages are held together by such a thin cord that the smallest storm tears them apart. Relationships that are bound in Christian love can stand the storms, and last a lifetime.

* * *

Many are singing the popular song, "What the world needs now is love." They are right. People are tired of selfishness, hate, and strife. They are reaching out for love. However, what the world needs is the type of love described in the Bible, not the fickle concept of love that is so shallow and common today. Christians can show the world the true meaning of love. Those whose hearts have been touched by the love of God in Christ can share that love with other people.

Let each of us pray, "Lord, teach me the true meaning of love—help me to love others the way You love me." Love such as this is capable of revolutionizing our lives, our families, and other people with whom we come in contact. Reprinted from *The Pentecostal Evangel*. Used by permission.

The Church's Financial Responsibility To the Pastor

Edward J. Hales

"A Protestant minister whose congregation may include a \$75,000-a-year-physician, a \$50,000-a-year-businessman, and a host of other church-goers whose salaries far outstrip his own may still be clothing his children in hand-me-downs and relying on gifts of food and housing" so states *New York Times*.

The agency, Ministry Vocation and Pastoral Services', most recent report reveals the median salary of the clergy of fifteen major Protestant denominations to be \$6,358 of which approximately \$1,800 is noncash benefits and approximately \$600 for nonreimbursed auto expense. The Department of Labor statistics show the "minimum adequate" living costs for a family of four to be \$5,839.09.

From 1958-65 there was a slight increase in the cost-of-living index—this rise averaged only little more than a point a year. However, beginning in mid '65 the U.S. moved into a period of inflation.

In view of the rising inflation the congregation that wants to increase the salary of their pastor at the same rate wages and salaries have gone up for other members of the labor force, must be paying this pastor 28-29 per cent more in 1969 than in 1965 . . . A pastor must be receiving at least 14 per cent more in 1969 than in 1965 just to maintain the same living standard as that of four years ago. He should also receive another three per cent to offset the increase in social security tax. The pastor who received \$6,600 in 1965 must receive \$7,700-8,000 in 1969 to maintain the same living standard.

In March of 1965, the cost-of-living index stood at 109 (the '57-59 period equalled 100). A year later it had climbed to 112 and by June '67 it was up to 116.1. In May '68 it zoomed to 120.3 and June to 120.9—a rise of 4.8 points in one year and from all indications this spiral will continue.

How does this affect your pastor's salary? Consider the pastor who received \$6,000 in cash and noncash benefits combined in 1965 and who has received an increase of \$300 annually.

Year	Income Cash Benefits	Income	Total	Net Buying Power
1965	6600	\$	6600	6600
1966	6600	300	6900	6700
1967	6900	300	7200	6800
1968	7200	300	7500	6800
1969	7500	300	7800	6780

Then in four years a \$1,200 raise in salary increases a pastor's purchasing powers by less than \$200. Over \$1,000 of this increase was nullified by inflation. The *American Baptist Convention Crusader* magazine included an article (November 1968) which stated, "In these days of concern about poverty and discrimination any congregation that calls itself Christian should begin with its own minister and pay him a salary befitting a man with seven years of

higher education who works 60 to 70 hours a week and is on call all seven days a week, 24 hours a day."

Please observe some approaches to this matter.

(1) Denominational action—this can begin with a proposal of a minimum salary followed by pension programs, health and accident insurance programs, and recommendations for other fringe benefits and noncash compensation.

(2) An annual review of the pastor's salary in view of the cost-of-living increases. An increase cannot be considered a raise until it goes beyond the normal amount needed and offsets inflation. The building and expansion program should not be entered into at the pastor's expense.

(3) Housing allowance versus parsonage should be considered. There are merits to a pastor owning his own home . . . it allows him to build up some equity for recovery.

(4) The church needs to understand the pastor's travel requirements. His auto expenses are probably his biggest single expense item and compensation for this is usually inadequate or nil, and yet most parishioners expect him to maintain good transportation to meet their needs—spiritual and sometimes material.

(5) Pension, social security, health and accident insurance considered a normal part of the fringe-benefit program in industry are all items that every pastor needs and a wise church will see that provisions are made for these.

(6) Consideration should be given for adequate vacations for the pastor as well as provisions made for attendance to denominational and other professional training sessions.

(7) Entertainment of guests, ministers and evangelists takes much of the minister's funds. At times the minister can do effective counseling over the luncheon table. Financial provisions should be made to enable the pastor to effectively meet with these occasions.

To provide an adequate income for the pastor may require some changes in our usual methods of church management. Such changes may make it necessary to merge two nearby churches to provide sufficient support for a pastor. Maybe two or more churches should become a circuit . . . support one pastor adequately and enable him to do a good job without financial worry. Perhaps a close evaluation of income potential and expense may reveal other areas of economizing rather than on the pastor's salary.

Biblical, positive, systematic, consistent, stewardship programing is a big key to a church meeting its obligation to its pastor. Anything less is most unfortunate and unchristian.

—Paper presented to The National Association of Evangelicals Convention. Condensed and used by permission.

Rev. Hales is Director of Stewardship for the Baptist General Conference.

"There is a voice under every palm tree," exclaimed the African in amazement, "and all you need is a box to catch it!"

VOICES

Leoda Buckwalter

I THOUGHT OF THIS when we visited Kerala—the land of palms—recently. There, as in many other parts of India, a number of voices—and ideologies—are caught by those who have the right kind of a box! Loud insistent voices!

But we had the privilege of telling sixty church leaders (including a Bishop of the Mar Thoma Church and two from the Church of South India) of another VOICE, the voice of the children of God speaking by the authority of the Word of God. Their message? The Lordship of Jesus Christ. Their outlet? The Far East Broadcasting Company—the largest single religious network in the world.

Upon our return from Kerala, we sat in the Parish Hall of Immanuel C. S. I. Church in Coimbatore, engrossed in the first-ever FEBC Radio Rally in that area. The hall was packed out with hundreds of people watching the slide-story about the work. I couldn't help but be sensitive, however, to the quiet yet insistent parade outside which took over half an hour to file silently by—thousands of men and women proclaiming their dissatisfaction with life as they find it . . . carrying banners, red flags, and slogans. I wondered then, and many times since: *Do we have a message for such?*

Then three people whom we had met in Kerala came to my mind.

THE CONVERTED TRUMPET PLAYER. He had lived in the excitement of the circus until the day that he gave his heart to Jesus Christ. Suddenly he knew that the cheering crowds, the bright lights, and the public acclaim were all emptiness. He knew JESUS CHRIST who fills the empty heart! Bowing to Him, he has become a flaming evangelist to his people. With radiant face he now plays the Malayalam lyrics on his trumpet. As its golden notes flow forth in praise he lifts his free hand in witness to the One whom he loves.

THE RETIRED SCHOOLTEACHER. She has been a semi-invalid for many years. We found her—a frail little lady who can digest only bananas! We went to thank her for the large donation which she had sent for the work; and this is the story she told.

Nine years ago, helpless and sick, she felt that life was hardly worth hanging on to. But her nephew, a lad

The writer with her husband Allen are serving under the Brethren in Christ Board for Missions with assignment to the Far East Broadcasting Company at Bangalore, India.

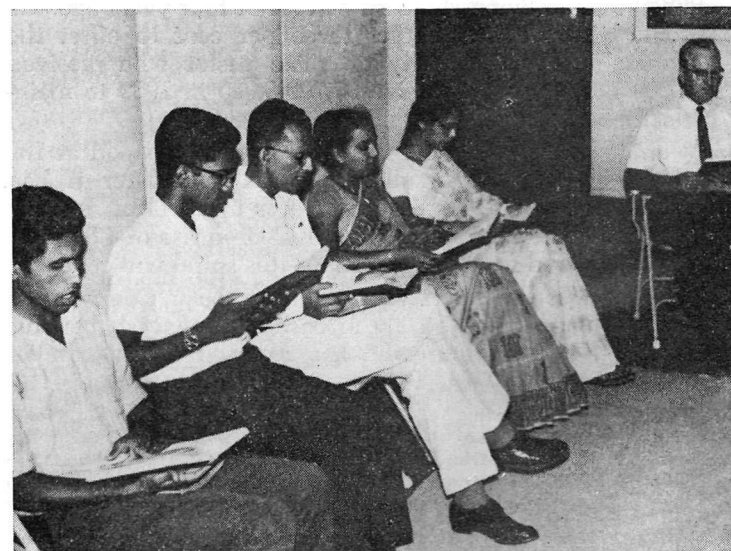


Coming to work each day—Allen's office in the background.

of 11 years, came to his auntie and tuned her radio to FEBC programs. That began a new day in her life. She came into a close relationship with the Lord Jesus Christ. Radiant in her faith, she is a blessing to all!

THE LONELY MAN FROM THE HIGH RANGES. Miles away from any church or Christian fellowship, he tuned in to FEBC Malayalam programs regularly. One day he heard the warmth of Christ's call through one of His children, Mr. K. V. Cherian. The lonely listener bowed before Jesus Christ in penitence and humility.

In the joy of his new life, he wrote to Brother Cherian, confessing his faith and revealing his longing for Christian fellowship. We met him at Navajeedayam in Tiruvalla, the Spiritual Life Center where Brother Cherian holds



Staff prayers. "We use HYMNS FOR WORSHIP daily."

monthly fellowship meetings. Not only does he come every month, but he brings the entire family with him by bus. They leave at four in the morning for their fifty-mile journey to ensure arriving in time for the ten o'clock meeting. Their faces radiate joy in the fellowship of their Lord and in the fellowship of His children.

Lonely? No more!

Evangelical Visitor

Yes, there *is* a voice under every palm tree. And plenty of "boxes" to catch those voices! There are empty, discouraged listeners who keep hoping for something to change that emptiness. There are the sick, the lonely. And we ask ourselves and YOU: *Are we doing our utmost to bring them the message of fullness in Jesus Christ?*

Do we have anything to say? *If so, are we saying it?*

Just To Remind You

—that your Christmas gifts for overseas personnel need to reach the Missions Office by **NOVEMBER 15.**

Fuller notice appeared in the October 6 *Visitor*, p. 15.

Newsgrams from Rhodesia and Zambia

"... a year of spiritual growth"—"I've seen the Lord working in my own life and that of our students—the most cooperative group of my four years of teaching here.

"During the second term holiday our students took part in several camps. The church for the first time sponsored one near Matopo and I understand it was very successful. Near the same time a group of our students went to a Bible Memory Association camp. They were students who had memorized certain Scriptures over a twelve-week period; their prize was a week at camp. I was able to attend the last part of the camp as it was near the place where I had gone for a geography course (to help prepare me for a new syllabus). It was a thrill to hear our students praising the Lord for peace and joy in their hearts. They heard and absorbed deep messages on the Spirit-filled life.

"Camp is a wonderful way of having more personal contact with our students and I hope that the vision of camping as an arm of our mission program will continue to grow. I know that as a teen camping was a meaningful experience for me."

Barbara Stansfield, Matopo Mission



African mothers—"Bible Women" in Rhodesia.

Visit to an isolated outschool—"It took us over three hours to travel the last 46 miles—sometimes on cowpath roads. The preachers in this area are African mothers. Far away from the fellowship of the rest of the church, they become lonely. They also face the opposition of false cults. Pray that their faith will not fail and that God will speak to the men. One young married man did respond to the invitation to come to Christ.

"At present we have only one medical doctor here in Rhodesia—Dr. R. Virginia Kauffman. She is responsible

for overseeing two hospitals and two clinics. A number of weeks ago she took ill with hepatitis . . . As we and people at home prayed, God worked a miracle for His glory . . . Two ministers, hearing of her illness, anointed a paper, prayed for her healing, and mailed the paper on to her. A minister in California asked her father to let him anoint the father for his daughter's healing. And God heard and marvelously answered . . . She is back on duty and feeling fine."

Eva Mae Melhorn goes on to say that the missionary wife of the Evangelism Couple, who suffered a slipped disc was *not* healed in answer to prayer before she went to the hospital. God is sovereign and we believe He exercises His sovereignty for His purposes. [Later word says that she attended conferences and was getting along quite well].

"... now I can hear myself think . . ."—"We are really happy to be using our new 28-bed pediatric ward. Previously the children had been on women's ward; now I can even hear myself think when I make rounds on women's ward.

"A week ago our new junior ZEN trainee class received their aprons and caps—these 24 girls have been here for six months now. We shall miss the training school when we leave . . . Before we had any firm plans as to where we would go and before we knew Macha had a training school, both Jean and I felt we would like to work at a hospital where there was some kind of training program."

Dave Byer, M.D.; (VS) Macha Mission

Dr. Marthe Ropp, a French Mennonite who has served in Indonesia under MCC and the European Mennonite Evangelism Committee, is at present at the Associated Mennonite Seminaries as a Visiting Churchwoman in residence at the Seminaries for three months.

In speaking of the Indonesian Church she states:

"Weakness and poverty characterize the Indonesian Mennonite Church, but they are rich in Christ.

"During my 17 years of working on Java, I have had occasion to watch the Mennonite church there grow from 2,000 to 30,000, and the general Christian church in Indonesia from two million to ten.

"It is not accurate to speak of this growth as 'revival.' Rather," Dr. Ropp said, "it is a movement of the Holy Spirit, both within and without the church. The acts of the early Christian church are again being seen. In the West there is technique, but in Indonesia we have only the Spirit."

Some Friendly Advice to Parents

KEEP YOUR COOL. We need the confidence that only a steady hand can offer.

DON'T GET HUNG UP ON ACTIVITIES that keep you too busy to establish good communications with us.

DON'T GET STRUNG OUT. Stay away from liquor and pills.

BUG US A LITTLE. Use strict but loving discipline. Show us you are wise and strong enough to be boss.

DON'T BLOW YOUR CLASS. Keep the dignity of parenthood. Kids need to know their parents are adults.

LIGHT US A CANDLE. Show us the way to faith. Be an example of faith at work.

TAKE THE WORLD OFF OUR SHOULDERS. Talk to us about morals, love, life, eternity, peace of mind and values. Let us know we can count on you when things get uptight.

SCARE THE DAYLIGHTS OUT OF US. When you catch a child in his first encounter with wrong, punish him. Be sure he understands what he has done wrong and why it is wrong. Let him know you are punishing him because you love him and because you are concerned, not because you want to get even.

CALL OUR BLUFF. Stand firm and don't let us con you.

BE HONEST WITH US. Tell us the truth. Be generous in praise. When it comes time to criticize us, we will then believe you and respect your judgment.

Adapted from *Parents on Trial* by Dave Wilkerson.

Some Friendly Advice to Teens

"Above all else, guard your affections. For they influence everything else in your life."

"If you endorse a note for someone you hardly know, guaranteeing his debt, you are in serious trouble. You may have trapped yourself by your agreement."

"A wise youth makes hay while the sun shines, but what a shame to see a lad who sleeps away his hour of opportunity."

"A wise man holds his tongue. Only a fool blurts out everything he knows; that only leads to sorrow and trouble."

"Don't talk so much. You keep putting your foot in your mouth. Be sensible and turn off the flow! When a good man speaks, he is worth listening to, but the words of fools are a dime a dozen."

"A worthy wife is her husband's joy and crown; the other kind corrodes his strength and tears down everything he does."

"The good man eats to live, while the evil man lives to eat."

"Only the person involved can know his own bitterness or joy—no one else can really share it."

"Only a simpleton believes what he is told! A prudent man checks to see where he is going."

"It is better to eat soup with someone you love than steak with someone you hate."

"If you profit from constructive criticism you will be elected to the wise men's hall of fame. But to reject criticism is to harm yourself and your own best interests."

"Don't go ahead with your plans without the advice of others."

All of this eloquence is taken from one chapter — the chapter called "Proverbs" in the Bible.

The Bible? That's right! Too bad only 5% of the world's people are reading it seriously.

To Haiti

Judy Barr, Grantham, Pa., has begun a two-year term of service at the Grande Riviere du Nord Hospital, Haiti. She attended Messiah College and received a B.S. in nursing from Columbia University School of Nursing. She is a member of the Grantham Brethren in Christ Church.



Mental Health Scholarships

Mennonite Mental Health Scholarships worth \$500 each are offered to college students interested in entering the mental health field.

The scholarship, established in 1967 in recognition of the need for personnel and improvement in mental health, is made possible by the donated earnings of MCC's voluntary service workers of Brook Lane Psychiatric Center. The scholarship is administered jointly by MCC VS and Mennonite Mental Health Services.

Candidates must be classified as a college junior or senior or a graduate student, have a declared major and maintain a C+ average. Other factors taken into consideration in awarding the scholarships include the candidate's financial need, his previous service experience, attendance at a church-related college, and membership in a Mennonite, Brethren in Christ or Church of the Brethren congregation.

Application forms are available from: Director, Mennonite Mental Health Services, 1105 North Wishon Avenue, Fresno, California 93862. The completed forms, together with all supporting data, must be received by March 1, 1970. The winner(s) will be announced April 1.

WAYS PERSONS LEARN

Willard Claassen

When has a person learned something? Many answers to that question have been given in the form of learning theories. One wonders whether many teachers who are in the business of helping other people to learn have bothered to ask seriously enough how people really learn.

Even more unsettling is the near hallowed view that all learning occurs in the same way. (You tell somebody something and presto—he knows it!) The variety of learning theories should warn us that people learn in many different ways.

These ways may be summarized as perception, problem-solving, practice, and identification.

1. Perception has to do with understanding and insight. Looking at it from the viewpoint of the teacher, it is his job to help people grasp ideas clearly. Perception involves more than seeing with the eyes. It is the teacher's privilege and responsibility to set up learning situations in which this kind of seeing can take place.

To illustrate how this might work, take an incident from the Bible. After the momentous events of the resurrection, two disciples were on their way home to Emmaus when a stranger joined them. They fell into a discussion about the happenings of the weekend. The stranger related the events surrounding the crucifixion and the resurrection to the Old Testament, beginning with Moses and the prophets. Later when these two disciples recognized Jesus in the characteristic way He broke bread at their table, they confessed, "Did not our hearts burn within us while he talked to us along the way?" What they meant was that they had perceived that Jesus was truly the Messiah of whom the prophets had spoken. They understood the Scriptures in a new and more complete way.

It is one thing to read an article or a book, to listen to a speaker or a teacher, but is quite another to comprehend what we have read or heard. Add to this the Christian dimension of *acting* on our perception of the truth and you see something of the formidable challenge facing the Christian teacher. It is the teacher's challenge to facilitate understanding. We cannot see for another person, but we can set up situations in which the learner may discover new insights himself.

2. Another way persons learn is through problem-solving. This experience-centered way of learning involves the making of choices and decisions as the learner takes stock of a situation in the light of his goal. He examines various ways of attaining his objective and considers the consequences of each and decides which course he will take. Finally, he evaluates what he has done by asking whether he achieved the goals he had in mind. We teachers sometimes fall into the trap of thinking that the easiest way to help persons is to hand them the answers. Experience

with our children should teach us that it can't be done. Children and youth insist on finding their own answers. Perhaps we would be wiser to provide for the learner the kind of experiences from which he could discover the answers to problems for himself. The student learns by becoming *involved* in an experience. The teacher is only a guide.

3. A third way people learn is through practice, the repetition of an activity or set of facts to fix it in the learner's mind. John R. Sampey was my Hebrew teacher in seminary. He said to us one day, "Fellows, if you will read one verse in your Hebrew Old Testament each day, the language will never get away from you." He knew the value of practice. But such repetition, if it is to be effective, must be recognized by the learner as being purposeful. Drills in Sunday school often become boring because they are not used in a significant way.

We also need to relate what we know about learning to what we know about forgetting. J. R. Kidd, in a book entitled, *How Adults Learn*, reminds us that a college student, for example, may forget as much as 50 per cent of what he learns in a year, or as much as 80 per cent in two years. But if he practices or uses the new he is not so inclined to lose it. It is desirable therefore to choose learning sequences which the adult student is in a position to practice and apply.

4. A fourth way persons learn is through identification. One can often observe this happening among children. They play weddings; they play church; they play daddy and mother. Identification is a way of learning through relationships. Desiring to change in a certain direction, the learner may identify with some person or group that he admires; thus he begins to make their values and goals his own. Learning through identification is not always intentional. The learner may be unaware of it.

Learning through identification applies to the teaching ministry in the church. The congregation is first and last a community of faith. The whole community teaches. Children and youth as well as adults pick up a lot more than is formally communicated. Here the meaning of faith is discovered and tested. Here the meaning of love is demonstrated. The teacher cannot very well teach what is not supported in the community of faith. He cannot effectively teach a Christian view of race relations in a segregated church. He cannot secure any real concern about poverty or suffering in a community whose values are confined to land, houses, boats, clothes, and cars. He cannot communicate the meaning of sacrifice or service in an atmosphere of materialism, self-centered activity, and unconcern about indescribable human need. We too easily forget that the whole church teaches. The pupil often learns as much in the halls and dorms as he does in the classroom—perhaps more!

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Dr. Claassen served for many years as Executive Secretary, Board of Christian Education and Publication, General Conference Mennonite Church. He is author of among other titles: *LEARNING TO LEAD*.

TEN YEARS AFTER

Alvin C. Burkholder

Having had the privilege of contacting the African Missions in 1959 and to return for a second visit was a rewarding and thrilling experience for which I shall be eternally grateful to God and the Church.

As the Brethren in Christ representative on the Mennonite World Council which met at Kinshasa, Republic of Congo, August 2-8, 1969, it was part of the assignment by the Council for the various members to visit, prior or after the Kinshasa sessions, the Mennonite or Brethren in Christ missions in the adjoining countries. Dr. A. J. Oosterbaan, from Amsterdam, Holland, European Mennonite leader and Vice President of Mennonite World Council, and the writer were assigned to visit the Brethren in Christ missions of Zambia and Rhodesia.

Our objective was to have fellowship with the missionary staff and the national church. At all mission stations we were able to meet with the missionaries in worship and fellowship. These day and sometimes late at night sessions bring pleasant memories.

To observe and witness the growth of the African church, noting the changes, especially the new role of leadership being exercised by the African church leaders was impressive. Their administrative qualities were in evidence plus zeal to promote outreach among their own people.

We sensed the concern for revival and noted steps being taken for spiritual renewal. Our visit to Mtshabezi Bible School was a memorable experience. We observed Brother Luke Keefer's love for the work and his responsive students. Extra effort in evangelism and Bible study is being promoted by the missionaries. Teams go into African village areas with mobile units for several weeks at one location, making direct contact with the people.

To the African Church overseers, also to Bishop Book, Bishop Kipe and Field Secretary, Rev. Ira Stern, we express our thanks for making our contacts fruitful and rewarding.

Leaving Rhodesia we proceeded to the Congo to meet with eighteen members of the Mennonite World Council. The purpose of this meeting was to prepare the program for the Ninth Mennonite World Congress to be held at Curitiba, Brazil, 1972.

The members came from all continents of the world and many nations. The sharing of ideas and learning to know these leaders intimately was highly appreciated. From morning until late at night our efforts centered around developing a program for the thousands of Mennonites and Brethren in Christ that will be present at Curitiba.

The sessions were presided over by Dr. Erland Waltner and Dr. C. J. Dyck served as Secretary. The presence of the Holy Spirit was manifest as we worked together in a spirit of harmony. These days together were truly a spiritual experience.

One entire day and evening was shared with the African Mennonite and Brethren in Christ Fellowship, which met

the week prior to the World Council sessions—the highlight of our entire trip. In reporting on this occasion, I shall quote from a paper released by Willard E. Roth, Accra, Ghana, entitled "A Little Bit of Heaven."

"Trying to report the happening to someone not present is like trying to explain to a blind man what a rainbow looks like. Just as the hues of a rainbow defy description, so a depth experience in international Anabaptist fellowship resists recounting.

"Brothers from five continents opened their hearts to one another in a marvelous yet modest way. MWC President Erland Waltner put it succinctly: 'We have found that Jesus Christ is here. We have experienced His living Presence in the bond of brotherhood.'

"That testimonies from the host country attracted the limelight was both appropriate and understandable for Congo counts half the African Mennonite population. Further, in the last decade the newly founded Mennonite community in Congo has undergone severe trials during the turmoil and bloodshed after political independence in 1960.

"Congo missionary Jim Bertsche described the Kwilu "Jeunesse" Rebellion of early 1964 as '15 insane days' during which torch, lash, gas bomb and bush knife were used to terrorize the common people into trembling submission to the rebels.

"By February 1964 the church stood alone amidst the murky tides of rebel control which opposed the central government, missions, the church, the white man and most everything that stemmed from his efforts and purposes.

"Pastor Falunga Eli reported, 'Anyone who has lived through this period need not be reminded of anything for he well recalls his own memories. Before the rebellion broke we were going forward in our church work, but the rebellion truly upset and spoiled everything. We were unsure of even a place to sleep as the wild grass and high forest became our home. I won't waste time reporting the material things which were lost but simply remind you that the lives of many of us were continually in jeopardy and danger. In one instance I spent four hours in a dungeon because I conducted a Christian wedding; the rebels spread the report, "American influence is not finished in our area —to think that a Christian wedding was conducted in our day and in our time!"'

"Another moving episode was then related by Pastor Kamber Jean. He explained how he and a fellow pastor had traveled about 50 miles for an evangelistic campaign when battle broke out behind them forcing them to be separated from their home for three or four months. Finally they decided to risk returning only to be promptly arrested by young militants whose leader immediately said, 'There are no good relations between us. You are against us, so we must put you to death before sundown.'

"We prepared for the end. At four o'clock we heard the noise of an incoming vehicle which terrified our captors. "Now is the time for us to get out," I told my partner, "this is the help of God. Let us go quickly." With no shoes, no clothes, no bicycle, we ran toward home but quickly were confronted with a crocodile-infested river! Now

Rev. Burkholder is the denomination's representative to the General Council of the Eighth Mennonite World Conference.

what? Behind were enemy forces. Ahead were the crocodiles. We dare not go back, so we cast ourselves into the river trusting God. He protected us to our homes. Our families were already grieving our sure death by the time we were reunited. If you didn't see the battles,' he concluded, 'you can't begin to understand how great and how difficult the situation was. When we think back, we can do nothing but cry.'

"From Somalia, Sheikh Samatar told how a fanatic Moslem priest stabbed a missionary in 1962 (Marlin Grove who was a student at Niagara Christian College). Because of this first Anabaptist martyr in the twentieth century, a Christian church (60 members) now exists in a country which registers 99.9% Moslems and in which only Islam dare legally be propagated.

"God, too, is pouring out His grace and working His will on other continents as well. In some ways the reports were strangely similar; in other respects understandingly different. Like the writer of Hebrews, I find there isn't time to recount in detail the other examples of faith which were narrated: from Indonesia and India, from Holland and France, from Brazil and Uruguay, from Canada and the United States of America.

"At the end of the day we knew without doubt that we had previewed heaven. We recalled the words which Chairman Waltner read from Revelation at the beginning: from every nation, tribe, people, and language saying, 'Amen! Praise and glory, and wisdom, and thanks, and honor, and power, and might, belong to our God for ever and ever! Amen!'"

Japanese to Visit Penna. Churches

Mr. David Nagashima, from Tokyo, Japan, will be visiting Brethren in Christ and United Christian churches during the latter part of November. A close personal friend of the John Graybills, Mr. Nagashima has been a Christian for about five years and has served as interpreter in the church in Tokyo where the Graybills are ministering.

Released from his school for 8-9 months, Mr. Nagashima is visiting in Europe and America, studying educational school systems in those countries. During his visit to Pennsylvania it is hoped that he will be able to meet, in addition to the Brethren in Christ and United Christian churches, Mennonites, Amish, and Quakers.



Mr. Nagashima with wife and daughter.

A Contemporary Chapter of Acts

—as reported by Congolese Pastor Mathiew Kazadi, at the recent African Mennonite and Brethren in Christ Fellowship in Kinshasa. Rev. Alvin Burkholder represented the Brethren in Christ Churches in Zambia and Rhodesia, as no Brethren in Christ national delegates were able to attend. (See "Evangelical Visitor," Sept. 22, p. 14)

In 1963 I left a new catechist with his wife in a pagan community and charged them to preach the gospel. Under a mango tree, with pagans drinking and dancing on all sides, the couple knelt with one other Christian couple whom they found in the area, pledging themselves with one heart to live and preach the good news.

Today, only six years later, a church of more than two hundred members is going forward. Just last week I shared in a baptismal service. I noticed many fetishes lying in front of the church when I arrived. "Where are these from?" I asked.

"They were ours," the candidates for baptism said, "We have turned away from these things to let the Holy Spirit come into us!"

I invited each to hold up his fetish and explain what help he had received. One said, "It helped me to lie," while another admitted, "It helped me to steal money."

"Now that you have taken them off, what are you getting?" I inquired.

It was wonderful to hear their testimony: "We are receiving the peace of the Holy Spirit."

"Have you not seen the new Choma church?"

—asks Bishop Kipe in his monthly newsletter to "Pastors, Teachers, Christian Workers and Friends" in his Zambian "diocese"; and then he adds "Mawe! Mawe!!!"—an exclamation of dismay.

"It is just across the tracks from the Choma/Livingstone road, opposite the turn-off to Choma Secondary. Thanks to *Mugwasyi* ["helper"—Tonga designation for VS-ers] Ron Book and his skilled builders for their hard work and good craftsmanship."

* * * * *

This is the church for which many of you put "all kinds of money" into Missionary George Kibler's elephant foot when he was on furlough in America. We thank God for it. Services have already been held in it for several months, under the pastoral direction of Rev. G. Kibler . . . By the way, more money is needed and it doesn't have to come via the elephant's foot.

* * * * *

Yes, there is also at the other end of Choma the church which serves especially the European population of Choma, and which is pastored in turn by pastors of five denominations—Rev. Norman A. Bert being the Brethren in Christ pastor.

Both churches are multi-racial; but the services of the first are African-oriented; and of the latter, European-oriented.

Pray for these ministries.

BCM Office

Is Your Church "Fully" Insured?

R. E. Maner

The last point in my sermon that Sunday night was, "And the door was shut." With this I concluded the message on the Flood of Noah's day. Little did I know that the message was not only historical, but was to be prophetic. The church treasurer and I with our families were the last to leave the church that cold February night. We locked the door, said good night, and went our separate ways home.

At 4:30 the next morning the bedside phone rang. The frantic voice of a neighbor informed me that the church building was on fire. Flames could be seen coming through the roof. When I drove up to the church, the street was blocked with fire engines and spectators. The efficient firemen had the blaze under control, but it was still burning. My heart sank when I saw the fire was in the wing where the pastor's study was located. When the firemen found I was the pastor, they let me enter the back of the building. I unlocked several doors, allowing access to the entire building. The heat and smoke were unbearable. I unlocked the study door to be hit by a blast of smoke and heat that forced me to flee for fresh air. Returning, I found that flames had not done what one might have expected under the conditions. The fire was confined to the one wing that opened into the church sanctuary.

By the time it was daylight we were able to enter the building and evaluate the damage. The church auditorium and young people's department in the basement below sustained the greatest damage. They were both so badly burned that the entire building could not be used. The large stained-glass windows were all cracked or broken, wall-to-wall carpet ruined; pews, organ, piano, new folding doors destroyed. The list seemed endless. We were going to have to find other quarters to worship in, as it turned out, for 10 weeks.

The purpose of this article is to help others profit by our difficulties. There are several central facts that ought to be remembered. Any church *can* have a fire. It was discovered that our fire was the result of arson. Someone, obviously looking for money, broke in after the Sunday night service and went to the church office. Finding no money, they stole an adding machine and used addresserette fluid to start the fire in a closet in another part of the building. In this day of vandalism any church can become such a target.

Another fact sometimes overlooked is the extent that a fire can damage a building. This is especially true with an area as large as a church auditorium. Because of the volume of air available, you can have a large fire before it is detected. The larger the fire, the more heat present. The actual fire damage, which is so often all some people see, is only the beginning. Water is turned to steam by the heat. The steam can destroy as well as fire. But smoke will get into every place in the entire building. What the water and fire miss, the smoke won't. The chemicals present in smoke plus the heat of a large fire will permanently stain everything. *Everything!* Papers safe in the filing cabinets, untouched by fire or water, become dark grey. Drapes,

books, folding chairs, stationery, furniture, everything looks a dull, dirty grey.

Heat damage is also underestimated. The American Standards Association says fires reach a temperature of 1,550 degrees after 30 minutes and 2,000 degrees after four hours. When we remember that paper will char at only 400 degrees, we can get the picture of heat damage. When I entered our church building, door-knobs were too hot to touch and walls would burn your hand. This heat causes damage sometimes overlooked. The insulation on electrical wiring in conduits will melt. This is invisible until electricity is restored. Artificial flowers will melt along with candles and things made of plastic or like material. Fire, water, steam, smoke, and heat, along with necessary damage by the fireman's ax, will each destroy something.

Here are some items to check before it is too late.

1. Are the contents of your building sufficiently insured? Contents are usually defined as movable items. Pews that are attached to the floor are part of the building, but a movable pulpit is content. Far too many churches are underinsured at this point. Remember how damaging smoke and heat can be. Two or three thousand dollars will not go very far when you start buying another organ, piano, and pulpit furniture.

2. Has your insurance policy been reviewed recently? Inflation is playing havoc with fixed values. Better have your agent advise you.

3. Do you have an inventory list of the contents of the building? You will need this in the event of a fire. Destroyed items might be forgotten. The difficulty of compiling such a list is time-consuming and painful in a burned-out building. A record of the number and type of chairs would be good information to have anyway. Blackboards, songbooks, and miscellaneous items could be counted and the record kept at the parsonage.

4. Devaluation because of age will make it difficult to replace items. You will have to pay the price of new replacement. We got around this by not replacing things not immediately needed. Christmas decorations and costumes would not be needed for nine months. Why buy them now?

5. Finally, see if you are a co-insurer with your insurance. Many policies have what is called an 80 per cent clause. This means that if you are not carrying insurance coverage equal to 80 per cent of the value you will, in the event of a fire with partial loss, have to pay 50 per cent of the damages. For example, if you have a building valued at \$100,000 and have it insured for only \$75,000, you are a co-insurer. If you have a \$30,000 fire, you might be able to collect only a maximum of \$15,000 dollars. This is worth investigating. We came within dollars of not having enough insurance even though we were aware of this fact.

Your church insurance is not needed until you have a fire. But then it is too late to bring it up to date. You could be in serious trouble.

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The Contemporary Scene

Arabs Differentiate Between Jew and Zionist

by Albert Isterro, General Secretary

Near East Council of Churches, Beirut

I am writing this article at a tense time in the Middle East. It reminds me of the days immediately preceding the June war of 1967. It seems to me that we are very close to the edge of an erupting volcano.

How strange it is that a simple problem has been made into a complex one: Arabs, both Muslim and Christian, have been living in peace with their Jewish friends, who were the minority, for centuries. However, politicians change facts. The minority become the majority; the owners of only five per cent of the land possess and manipulate the whole land and the majority are evicted and labeled "refugees."

This is what happened in 1948. As a Christian from the Arab world, it is very difficult for me to accept the idea that this event is a fulfillment of Biblical prophecy, as some people claim. First, because of the fact that the Biblical terms, "Israel of God," "the sons of Abraham," "the sons of promise," and "the land of promise," are all spiritual terms. It has never been the teaching of the Bible that God's people are of one specific race.

Second, if we erroneously accept the first point, we will not find that the Bible gives definite geographical boundaries for such a promised land. On the contrary, we find that the boundaries of this so called "promised land" are continuously expanding in all directions.

Third, the majority of the people wrongly labeled "the sons of promise," are presently living outside the so-called "land of promise," (the occupied Palestine). For instance, the Jewish people living in the United States are far beyond the number of those who are living in occupied Palestine.

These are just simple facts to indicate that it is false to believe a state may be established on the basis of misinterpretation of Old Testament passages only.

From a humanitarian point of view it is indeed pathetic to realize that approximately 1,700,000 persons are refugees, displaced and uprooted in that part of the world. All of them lost their homes and lands, and many of them lost relatives. This is only because power rules over justice and human rights. One really wonders how political thinking manipulates actions so that the United Nations is incapable of finding a practical, applicable solution to this problem.

Arabs are always accused of being aggressors and having the intention to destroy Israel. Let me hasten to say that Arabs have never been anti-Semitic. As a matter of fact, true Arabs are Semites.

Arabs always differentiate between a Jew and a Zionist. Judaism is a religion and Zionism is a political movement. Jews have been living with their Arab neighbors in peace all over the Arab world for centuries. They had equal rights and full freedom including freedom of worship. As a matter of fact, they were usually the most prosperous merchants in the Arab world. If the Arabs are threatening and raising their voices loudly, it is to make their voices heard all over the world in order that they may regain their rights.

I sincerely hope that the Christian conscience everywhere will awaken and begin to wonder if there isn't something to be learned from the voices of the Arabs.

We gratefully acknowledge the sympathy and participation of many churches and Christian organizations in supporting the refugees with material aid through the Near East Council of Churches. However, the primary request of the Churches in the Middle East to their sister churches around the world is for moral support. Work and pray with us that refugees and displaced persons may go home again and that justice and peace may return to the Middle East.

Church Dedicated in Kathmandu

Prior to 1950, Christians were not permitted to reside in Nepal. One hundred and seventy years before that date a group of Christians in the Kathmandu Valley were expelled by a new ruler, and a strict policy to exclude Christians was enforced.

After the revolution and change of regime in 1950-51, Christians were allowed to reside in Nepal, and missionary agencies were permitted to return. They are allowed, under a new Constitution and National Law, to practice their religion and form congregations in various parts of the city. At present there are five worshiping groups, including Nepali and foreign Christians conducting bi-lingual services.

On August 3, 1969, members and friends of the "Nepali Christian Church" met and dedicated their new church hall. It is a simple, but well-constructed hall of brick with a cement floor, steel trusses and asbestos sheeting roof. Pastor Robert Karthak has led this group from the beginning.

During the dedication service the secretary of the congregation recalled the series of events leading up to this happy occasion. The group began worshiping together 12 years ago, and in the course of that time have occupied eight different places. Several years ago they started a building fund which enabled them to buy a piece of land and then finally to erect the church hall. The land and building work has thus far cost the equivalent of 9,700 U.S. dollars. Next year they plan to complete the pastor's house at the back of the hall.

This congregation, as well as other Christian groups in Kathmandu and across Nepal, are forming independent units. When a group has sufficient members they appoint a church committee to be responsible for leading meetings, preaching, handling finances, and other activities. They appoint their own leader or pastor. As yet there are few constitutions and no national church body. There is, however, a Nepal Christian Fellowship, which brings together individuals and groups in an annual conference of prayer, Bible study, discussion and creative unity.

CHURCH NEWS

ALLEGHENY CONFERENCE

September 21 was a significant day at the *Carlisle Brethren in Christ Church* when Bishop Henry Ginder led a dedication service for the new chancel area. The attendance was 330 and the offering designated for the carpeting of the chancel, hall and stairs amounted to \$3,116.94.

"This Is Your Life" climaxed the day when the *Carlisle Congregation* honored Jesse and Ella Lehman, Sunday, October 12. Over 230 attended the evening program which was followed by refreshments in the Fellowship Hall.

Participating in the program were all of their children: Melvin and Roy, Carlisle; Walter, Dearborn, Mich.; Earl, Milford, Conn.; Rhoda Mellinger, Columbia, Pa.; Alma Wenger, Fredericktown, Ohio; and Helen Royer, Goodrich, Mich. Brother and Sister Lehman were presented with flowers, a plaque, and a scrapbook of "This Is Your Life" as tokens of appreciation from the congregation for their years of faithful service to the church. They have now taken up residence at the Messiah Home.

October 26 was Reception Day at the *Carlisle Brethren in Christ Church* when seventeen new members were received into church fellowship.

The *Fairview Avenue Church*, Waynesboro, Pa., reported 199 in attendance September 14, 1969.

September 21 the *Five Forks Congregation* held a Hymn Sing with groups from various churches in the area.

Dr. Lowell Mann spoke on the theme: "Your India Mission Program—A Report to Stockholders" at the *Missionary Conference* held at the *Five Forks Church*, October 11 and 12, 1969.

"Missions at My Doorstep" was the theme of the *WMPC Retreat* held at the *Hollowell Brethren in Christ Church*, October 14. The theme was stressed throughout the day. Miss Dorothy Morter spoke on "Missions at My Doorstep with Children"; "Missions at My Doorstep with Youth" by Dr. Barbara Solomon; in the afternoon session Mrs. Eber Dourte spoke on "Missions at My Doorstep with Neighbors and Widows" and Rev. Lane Hostetter brought the closing message on "Missions at My Doorstep with the Aged and Senior Citizens." The program was interspersed with messages in song.

Miss Gladys Lehman left for the Navajo Mission, October 3. In addition to her service at the Navajo Mission she will be serving in public health service out of Cuba, New Mexico.

On October 26 the *Ferguson Valley* congregation rededicated their renovated facilities.

Spring Hope Church reports the installation of Rev. N. Blain Kauffman as pastor, August 17. A fellowship dinner followed the morning service. Bishop Henry Ginder was in charge. October 5 the Musicairens from Grantham and Rev. Paul L. Snyder were in charge of the service. Rev. Snyder brought the morning message.

ATLANTIC CONFERENCE

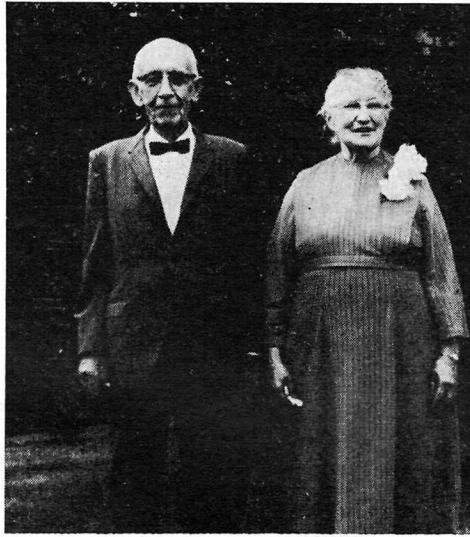
October 12, 1969, in the evening service the *Montoursville Christ's Crusaders* had as their theme: "Whoever Heard of a Diet of Worms?"

A Women's Retreat sponsored by the Sunshine Band of the *Cross Roads* congregation was held at Camp Snyder near Marticville, Pa., October 4. The participants were ladies from the Conoy, Mt. Pleasant, and Elizabethtown congregations, as well as friends from sister denominations. Seventy ladies enjoyed

the day of relaxation and spiritual fulfillment. Faith Carlson, Lois Musser and Helen Martin were guest speakers. The theme "The Woman God Wants Me to Be" was pursued during the day. Lunch and dinner were served.

The *Cross Roads* congregation sponsored a Rally Day on October 12. A communion service was held October 19 and the week of October 26 to November 2 was given to Evangelism and Prophecy with Rev. Jacob Bowers of the Perkiomen Valley congregation, Pa., as speaker.

Mr. and Mrs. Ira H. Herr of the Pequea congregation, Pa., quietly celebrated their 60th wedding anniversary in August. They were married August 11, 1909 by the late Rev. Enos H. Hess, the bride's uncle. Mrs. Herr is the daughter of the late Rev. Noah Z. Hess



who was a minister in the former Manor-Pequea district for many years. They have been faithful attendants in the Pequea congregation most of their married life, and have had perfect Sunday school attendance there for a long time. Mr. and Mrs. Herr are the parents of four children: Ralph, Clyde, Ruth and Lloyd.

A Pastor-Deacon Seminar was held October 25 in the *Palmyra Brethren in Christ Church*. This seminar focussed on the local congregation's Commission on Home. The wives were also invited.

CANADIAN CONFERENCE

Montreal Lake Children's Home opened for a new year with sixty-one Indian boys and girls and a staff of thirteen, making a total home family of eighty-one. This is twenty more children than last year and represents thirty treaty Indian children and thirty-one matee. Ron Bowman is superintendent of the home and is assisted by a deeply consecrated staff.

Neale Sider was consecrated in the morning service October 5 as the new deacon of the *Welland* congregation.

Rev. and Mrs. Walter Kelley, enroute to Nicaragua, spoke at the *Sherkston Brethren in Christ Church*, October 5.

CENTRAL CONFERENCE

Two families were welcomed into the fellowship of the *Phoneton Church*, Ohio, October 12. The morning service was on "A New Song in My Mouth" and included the thought of The Songs we sing and why we sing them: worship, praise, experience, intercession and hope.

October 12 was Rally Day at the *Nappanee Church*, Indiana, with Dr. Ray Pannabecker,

president of Bethel College, as speaker. Rev. Merle Brubaker was the speaker in the evening service and continued to October 16. October 19 Rev. J. Andrew Stoner, recently returned from service in Japan, brought the morning message—"Such a Man—in Whom the Spirit of God is." He showed pictures of the Japanese church at *Union Grove* in the evening.

Pomeroy Chapel, Tennessee, reports a growing work under the ministry of Brother W. C. Crooks who is a lay Methodist minister. As he works during the week, the church board have done a worthwhile job in administering the work.

The three congregations of Tennessee came together for a Worker's Meeting at *Pomeroy Chapel* Monday evening, September 15.

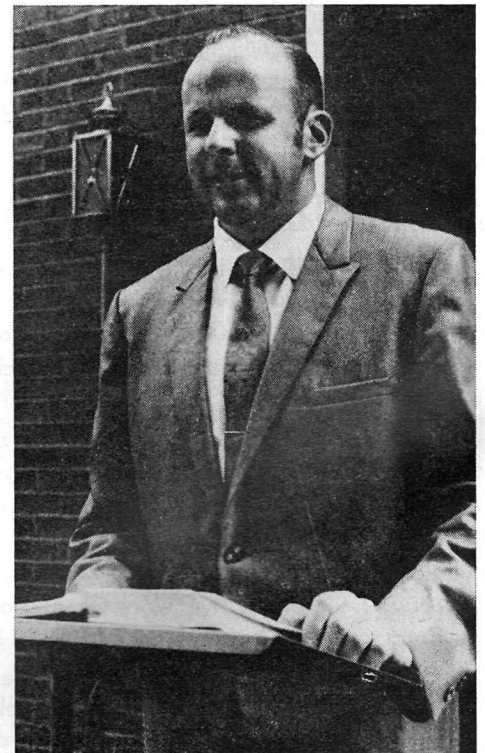
An outdoor fishfry and fellowship with about forty in attendance, framed the background for a fireside meeting at *Rolling Acres*, McMinnville on the evening of September 14.

Pleasant Hill Congregation Dedicates Christian Education Building

Bishop John Hostetter and Rev. Donald Shafer were guest participants in the dedication of the Christian Education Building at Pleasant Hill, Ohio. A group of around three hundred townspeople and church members met on September 7, 1969, to hear Rev. Shafer give the keynote address.

Following the formal dedication led by Bishop Hostetter, those attending were invited to tour the church building and enjoy light refreshments in the lower level of the education building.

The mayor of Pleasant Hill, Mr. Robert H. Bond, expressed his delight that such a building had been erected in that town. He voiced his appreciation for those who are concerned with the education of the moral and religious phases of the lives of today's youth. Rev. Richard Witmer spoke as a representative of the Pleasant Hill Ministerium and Mr. C. Beery presented remarks as a community citizen.



Rev. Donald Shafer giving keynote address at Pleasant Hill dedication.

Births

ALLEMAN—Brenda Sue, born October 3 to Mr. and Mrs. Ray Alleman, Air Hill congregation, Chambersburg, Pa.

DOWNIN—Amy Jo, born June 9 to Mr. and Mrs. Paul Downin, Five Forks congregation, Pennsylvania.

EBERLY—Deborah Ann, born October 1 to Mr. and Mrs. Robert Eberly, Montgomery, Pa. congregation.

GIFT—Bradford Allen, born September 24 to Mr. and Mrs. Dennis Gift, Five Forks congregation, Pa.

MYERS—Douglas Gilmore, born September 24 to Mr. and Mrs. Levi Myers, Mechanicsburg congregation, Pa.

WOLGEMUTH—Amy Jeanne, born October 11, to Mr. and Mrs. Lonny L. Wolgemuth, Indianapolis, Ind., Cross Roads congregation, Pa.

Weddings

GEORGE-FULTZ — Miss Betty Ann Fultz, daughter of Mr. and Mrs. Miles Fultz, Lebanon, Pa., and Mr. Paul George, son of Mr. and Mrs. Clinton George, Jonestown, Pa., were united in marriage September 6, 1969, in the Bethel Springs Brethren in Christ Church, with Rev. Jacob H. Bowers officiating.

GOODEN-EBERSOLE—Miss Sara Ann Ebersole, daughter of Mr. and Mrs. Alvin Ebersole, Cleona, Pa., became the bride of Mr. Hershel LaMont Gooden, son of Mr. and Mrs. Hershel Gooden, Palmyra, Pa., September 19, 1969, in the Palmyra Brethren in Christ Church. The ceremony was performed by the pastor, C. N. Hostetter, Jr.

HOFFER-ZOOK — Miss Darlene Faye Zook, daughter of Mr. and Mrs. Paul Zook, Sr., Elizabethtown, Pa., and Mr. Donald Eugene Hoffer, son of Mr. and Mrs. Simon H. Hoffer, Sr., Hershey, Pa., were united in marriage August 2, 1969, at Conoy Brethren in Christ Church. The ceremony was performed by Rev. John Fries.

O'CONNER-COY — Miss Kathryn Alice Coy, daughter of Mr. and Mrs. Lawrence E. Coy, Sr., and Mr. Joseph W. O'Conner, Columbus, Ohio, were united in marriage August 2, 1969, in the Brethren in Christ Church, Morrison, Ill. The ceremony was performed by Rev. Marion L. Book, pastor.

SIDER-SCHWASS—Miss Marian Joyce Schwass, daughter of Mr. and Mrs. Wilfred Schwass, Port Elgin, Ontario, and Mr. Bert Ray Sider, son of Mr. and Mrs. Ray Sider of Welland, Ontario, were united in marriage August 23, 1969, in the Missionary Church, Port Elgin, Ontario, with Rev. Dave Illman officiating.

WINGER-MEADE—Miss Esther Frances Meade, daughter of Mr. John P. Virblys of Wildwood, N. J., and Mr. Richard A. Meade of Haverstown, Pa., became the bride of Mr. Eldon Doner Winger, son of Mr. and Mrs. Mark L. Winger of Mechanicsburg, Pa., September 13, 1969. The ceremony was performed in the Messiah College Chapel, Grantham, Pa., by Rev. Donald L. Reader of Somerville, N. J.

Obituaries

ALDERFER—Hiram R. Alderfer was born April 28, 1888, in Souderton, Pa., where he grew to manhood. He was converted in 1910 and joined the fellowship of the Brethren in Christ Church upon his arrival in Upland, Cal. On June 15, 1915, he was united in marriage to Mary Frymire. Active in church work he was made deacon in 1920. For 42 years he was treasurer of the Upland congregation and a member of the church board.

Surviving are his wife and six children: two sons; Dr. A. James Alderfer, Upland and Dr. Owen H. Alderfer, Ashland, Ohio; four daughters: Mrs. Fleming Haas, Ceres, Cal.; Mrs. Lowell Hoover, Abilene, Kan.; Mrs. Paul Landis, Indianapolis, Ind.; and Mrs. Robert Zook, Monrovia, Cal.; one brother, 18 grandchildren and six great-grandchildren.

Brother Alderfer passed away October 7, 1969. Funeral services were conducted at the Upland Brethren in Christ Church with Rev. Alvin C. Burkholder and Pastor Elbert Smith officiating. Intombment was at the Bellevue Mausoleum.

CARVER—Wilfred Carver was born November 2, 1888, at Clarence Center, N. Y., and passed away September 22, 1969, at his home in Orlando, Florida. He was a twin brother of the late Winfred Carver. He is survived by his wife, three sons and two sisters. Funeral services were held at the Fairchild Funeral Home with Rev. Francis Reid officiating. Interment in Glen Haven Memorial Park, Fla.

FOOR—Danny L. Foor, 4½ years old, died September 17, 1969, as a result of an automobile accident. He was born May 18, 1965, the son of Charles and Alice Faye Foor. He is survived by his parents, a brother Ronnie and a sister Karen Sue at home. Funeral services were held at the Louis Funeral Chapel, Bedford, Pa. with Rev. N. Blain Kauffman officiating. Interment in the Greenfield Cemetery.

GISH—Joseph Gish, Williamson, Pa., 90 years old, died August 13, 1969, at the Henry R. Landis Hospital, Philadelphia, Pa., where he had been a patient for a year. He was the son of the late Benjamin and Elizabeth Keefer Gish. He was a member of the Montgomery Brethren in Christ Church. He is survived by a daughter, Mrs. J. Guy Meyers, Williamson, Pa.; a son, Mr. Marlin Gish, Mt. Joy, Pa.; a brother and several grandchildren.

Funeral services were held in the Mt. Pleasant Brethren in Christ Church with Rev. Paul Z. Hess officiating. Interment in the adjoining cemetery.

HASTINGS—Melita Cram Hastings was born in Des Moines, Iowa, June 16, 1911 and passed away July 9, 1969, in Upland, California. Funeral services were held in Des Moines, Iowa, with Rev. Robert Bushnell officiating. Burial was in Highland Memory Gardens in Des Moines.

She is survived by her husband, Sidney C. Hastings, one daughter, Esther, and one son, David, along with three sisters and one brother.

HETRICK—Katie Stauffer Hetrick was born April 21, 1878, and entered into eternal rest at the Messiah Home, September 16, 1969. She was united in marriage to Brooks Hetrick in 1903. Her husband passed away a year following their marriage. Shortly after she was converted and united with the Brethren in Christ Church. She is survived by one sister, Mrs. Anna Engle, Champaign, Ill.; one sister-in-law, Mrs. Martha Stauffer, Palmyra Pa., and five nieces and nephews.

Funeral services were conducted by her pastor, C. N. Hostetter, Jr., at the Palmyra Brethren in Christ Church with interment in the Gravel Hill Cemetery, Palmyra, Pa.

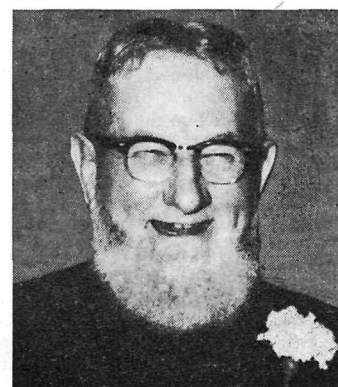
LICHTENBERGER—Mrs. Clara (Benner) Lichtenberger was born March 1, 1884, and passed away September 17, 1969, at the Douglas Memorial Hospital, Fort Erie, Ontario. She was married to Frederick Lichtenberger who preceded her in death. The following children survive: Ruth at home; Rufeen, Stevensville; Paul and Nelson, Fort Erie; seven grandchildren; 11 great-grandchildren; and two brothers.

She was baptized July 30, 1926 and united with the Bertie Brethren in Christ Church. Funeral services were conducted from the Bertie Church with her pastor, Rev. Wilbur Benner in charge, assisted by Rev. Ross Nigh. Interment in adjoining cemetery.

SIMMONS—Rev. Reuben E. Simmons, age 77, of Mechanicsburg, Pa., passed away September 24, 1969, in the hospital following surgery.

Converted as a young man he was later baptized and became a member of the Brethren in Christ Church at Mechanicsburg, Pa. He served as a deacon of the former Cumberland District for many years and in 1947 was ordained to the ministry in which he served faithfully until 1958.

He is survived by his wife, Elsie, seven daughters: Miss Ruth Simmons at home; Mrs. Blanche Lebo, Mechanicsburg; Mrs. Helen Potteiger, Carlisle; Mrs. Dessa Diller, Mechanicsburg; Mrs. Rhoda Lehman, Hopewell; Mrs. Martha Ginder, Harrisburg; and Mrs. Mary Bundy, Montoursville; two sons: Samuel and Paul, both of Mechanicsburg; a sister; a brother; 28 grandchildren; and 21 great-grandchildren.



Services were held at the Mechanicsburg Brethren in Christ Church with Bishop Henry Ginder officiating and Pastor Rupert Turman and Rev. E. H. Wenger assisting. Burial was in Mt. Zion Cemetery, Churchtown, Pa.

News Items

Bar-Raiding Baptists Deliver the Word

Patrons in west side Chicago taverns were surprised by twelve men who invaded the beer halls with Bibles and a gospel message.

The contingent was comprised of volunteer ministers banding together to take "the ministry into the streets" for the West Side Baptist Ministers conference.

The Rev. Chester S. Hampton, pastor of the Lawndale Interracial Missionary Baptist Church, organized the outreach which he calls the "evangelistic revival in the bars and taverns."

"Our purpose is simple," he told reporters. "We want to follow Christ and Christ went to the people. On the west side, many of the people are in bars, so that's where we should go."

Blessitt to Speak at Rock Music Festival

When young people gather for the Nov. 28-30 Palm Beach Rock Festival they'll hear also a gospel witness in the person of Arthur Blessitt.

The noted Southern Baptist pastor to hippies in Hollywood, Calif., has been invited to address the crowds which are expected to swell to 250,000.

It might be the largest live audience ever to hear the gospel.

The gospel witness will be sandwiched between performances by some of the nation's top rock bands at the International Raceway of West Palm Beach.

Baptists Uphold Church Property Tax Exemption

Speaking "only for itself and not for other Baptist bodies," the Baptist Joint Committee on Public Affairs issued a statement which argued that church claims for tax exemption of church property must be based on (1) religious liberty or (2) equality and equity.

Charges White Remedy to Social Crisis Is Police State

Lacking a more positive and creative approach to social unrest today, the 88 per cent of America—the whites—have found at last the way to deal with blacktown is the police state.

This is the view of W. H. Ferry, former vice president of Santa Barbara's Center for the Study of Democratic Institutions.

"Frame-ups, impossible bail, unwarranted searches and seizures are commonplaces of ghetto life," Ferry said. "Helicopters hover over black neighborhoods, searchlights glaring and bullhorns shouting, and the protests of citizens go unheeded."

The speaker denounced U.S. Attorney General John N. Mitchell's proposed "preventive detention" law that could jail for up to 60 days those who "appear likely" to commit another crime pending trial on the original charge. It is, Ferry said, "a police state proposal pure and simple."

Are Catholic Schools Dying?

Shrinking funds, outmoded curriculum, unqualified teachers and obsolete thinking were reasons given why enrollment in Catholic schools is declining.

Msgr. James C. Donohue, in an interview appearing in *Look* magazine, said also that Catholic schools this year will lose a quarter of a million pupils, mostly in the elementary grades. They'll lose nearly half their enrollment in the next five years unless Catholics vastly increase support of their school system, he said.

Largest SBC Church Honors Dr. Criswell

The 15,000-member First Baptist church, Dallas, which has grown into the world's largest Southern Baptist congregation—celebrated its 25th anniversary of progress during the pastorate of Dr. Wallie Amos Criswell.

Facing his 7,800-member congregation for the first time in 1944, the youthful and relatively unknown preacher had predicted: "... we'll go on and up with various works. We'll have a Sunday school with 5,000 in attendance ... and the services in the church will be in the eye of God."

During the era of Dr. Criswell's leadership, the church's membership has more than doubled. The annual budget has grown from \$377,151 to a projected \$2.4 million in 1970.

Sunday school enrollment has increased from 3,940 to 8,855, with more than 5,400 average attendance each Sunday.

Mexico Church-State Separation Deep

The church in Mexico faces more restrictions today than it does anywhere this side of the Iron Curtain.

In a dispatch here for the *Los Angeles Times*, Francis B. Kent says Mexicans take very seriously the separation of church and state and would be shocked if President Gustavo Diaz Ordaz was to be seen in church.

The prosperity of the religion of Rome, he said, in early years of the discoverers proved to be its undoing because its greed for land and property brought the revolution of 1917 and the current restrictions to keep it in line.

Bob Jones at Opening of Ian Paisley Church

Colorful and noisy celebration marked the opening here of the Rev. Ian Paisley's new \$360,000 church in Belfast with an American evangelist and educator as guest preacher.

The visitor was Bob Jones, Jr., president of Bob Jones University in Greenville, S. C.

Some 6,000 people from Northern Ireland, Scotland, and the United States stood in lines two abreast to attend the opening church service.

Paisley, who operates the Free Presbyterian Church and leads the militant Protestants in Northern Ireland, holds an honorary doctorate from Bob Jones.

British Religious Press Circulation Is Declining

British religious newspapers have lost 6,000 readers in the past year, according to a detailed survey published in the first issue of *The Christian Record*, a new evangelical weekly journal. In the same period, it said, the combined circulation "of Britain's two kinkiest sex magazines shot up by 29,000."

Young Rejects Reparations But Holds Church Wealth Could End Social Ills

A black colleague of the late Dr. Martin Luther King Jr., said that "the corporate wealth of organized religion could put an end to hunger, ill health and poor housing the world over."

But the Rev. Andrew J. Young, executive vice-president of the Southern Christian Leadership Conference, rejected the concept of "reparations" as demanded by some black militants from white churches and synagogues.

He suggested it would be "more consistent with the precepts of organized religion" if churches invested in low-cost housing for the poor at a federal guaranteed rate of 7½ per cent interest than "to invest in the murderous productions of Dow Chemical Corp., Lockheed's bombings or the exploitation of the resources of our brothers in Latin America, Asia and Africa at 12 to 15 per cent."

Methodism In East Germany:

Surviving Despite Hardships

The Evangelical (United) Methodist Church in East Germany survives and continues active in many ways, despite the Communist attitude toward the church which has ranged from "passive indifference, to friendly persuasion and direct confrontation."

This observation was made by Dr. John F. Schaefer of New York, associate general secretary of the World Division of the United Methodist Board of Missions. He recently visited pastors and laymen of the Evangelical Methodist Church in the German Democratic Republic (DDR).

Heifer Project Marks Its 25th Anniversary

Heifer Project, Inc., the worldwide "self-help" organization that shares livestock, poultry and agricultural aid with people in developing areas, celebrated its 25th anniversary in West Springfield, Mass.

Missionary Slain in Honduras

Mennonite Missionary Ben S. Stoltzfus, 33, was found dead in his car near Orange Walk, Honduras, where he and his family have worked for the past two years.

Robbery was the suspected motive — his watch, wallet and suitcase were missing.

The young missionary from Lancaster, Pa., was enroute to meet Paul N. Kraybill and Harold S. Stauffer of Lancaster County who serve on the missionary board of the Mennonite Church.

"Read the Gospel,"

Primate Tells Crowd

Stefan Cardinal Wyszynski, Primate of Poland, told crowds from his railroad car window to "read the press as little as possible, but read the Gospel, in which you will find truth."

The Primate was leaving Warsaw for Vienna on his way to the Vatican Synod of Bishops.

Leaning out of the car window, he invited the hymn-singing crowds to pray for the Synod and told them "Do not be fearful about the future of the Church."

Word, Periodical, Join

Faith at Work magazine of New York City and Word, Inc., located in Waco, Texas, will join to enlarge the outreach of the periodical — bi-monthly interchurch magazine dealing with church renewal and personal Christian experience. Beginning with the December issue, the expanded publication will carry the subtitle, "A Voice for the Emerging Church." A new editorial board will determine policy for the magazine.

Churchman Says U.S. Fails To Understand Red China

United States policy toward Red China is based on a profound misunderstanding of what is happening in that nation, a specialist on the Far East told the Minnesota School of Missions in St. Paul, Minn.

Dr. Joseph Smith, executive secretary for East Asia for the Christian Church (Disciples of Christ), said the misunderstanding grows out of American failure to appreciate the real achievements of the Chinese regime—from the Chinese point of view.

He said the Chinese had ended the dominance of any form of colonialism or imperialism in China, had stabilized the economy, had launched China into the nuclear age and had restored Chinese self-confidence.